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Funeral Sermon.

A

SERMON

DELIVERED JULY 20, 1796,

AT THE INTERMENT OF THE

REVEREND SAMUEL WEBSTER, D. D.

LATE PASTOR OF THE SECOND CHURCH AND CONGREGATION IN

SALISBURY.

BY THOMAS CARY, A. M.

A PASTOR OF THE FIRST CHURCH IN NEWBURYPORT.

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A

Funeral Sermon.

II CORINTHIANS I. 12.

FOR OUR REJOICING IS THIS, THE TESTIMONY OF OUR CONSCIENCE, THAT IN SIMPLICITY AND GODLY SINCERITY, NOT WITH FLESHLY WISDOM, BUT BY THE GRACE OF GOD WE HAVE HAD OUR CONVERSATION IN THE WORLD, AND MORE ABUNDANTLY TO YOU-WARDS.

THESE words are part of an excellent epiſtle of Saint Paul, wrote to the Corinthians after his preſervation from great dangers, to which he had been expoſed in Aſia.

WHAT kind of trouble it was, with which he had been viſited, he does not declare. It gave him

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reaſon however to ſuppoſe, an end would ſoon be put to his life, and that he muſt go down to the grave. "We were preſſed out of meaſure, above ſtrength, inſomuch that we deſpaired even of life. We had the ſentence of death in ourſelves."

BUT the Apoſtle was delivered out of his danger, he eſcaped the death that was threatened him; and this deliverance he aſcribes to his Maker. "Who delivered us from ſo great a death and doth deliver; in whom we truſt he will yet deliver us: Ye alſo helping together by prayer for us, that for the gift beſtowed upon us by the means of many perſons; thanks may be given by many on our behalf."

THEN comes in the text. And it ſeems to be deſigned, as a recommendation of himſelf and his brethren to their prayers: It appears as an argument to prevail upon them to help the miniſters of Chriſt in their important work, by ſeeking the divine mercy and grace for them. "For our rejoicing is this, the teſtimony of our conſcience," &c. As if he had ſaid—"We aſk your prayers for us, not to carry on a ſly crafty ſcheme, but that we might fulfil our

miniſtry

miniſtry with uprightneſs. We aſk you to intercede for thoſe, who are conſcious of their integrity in their paſt conduct to you, and who feel the ſatisfaction thence ariſing, in the adverſe hour, and even in the view of death."

WE are led in our diſcourſing upon the words to conſider—the witneſs mentioned—the teſtimony it gave—and the reſult of this teſtimony.

I. As to the witneſs mentioned, it is conſcience. "Our rejoicing is this, the teſtimony of our conſcience."

THE wiſdom and goodneſs of God are manifeſted in the creation of man. He has implanted within him certain powers and faculties which are to guide and direct him. Man is endowed with a capacity of reflecting upon himſelf in his various circumſtances, of comparing himſelf with ſome rule, and thence learning his true and real character. Now the ſentiments thus formed, are a witneſs for or againſt him. Conſcience has therefore been defined, "the declaration of our mind concerning ourſelves." And thus

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the ſcriptures repreſent it.* "The Gentiles which have not the law, do by nature the things contained in the law, theſe, having not the law, are a law unto themſelves; which ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts (or reaſonings within themſelves) accuſing or elſe excuſing one another."† "The ſpirit itſelf beareth witneſs with our ſpirit."

BY reaſon and revelation, we are taught the being and perfections of God. Rewards and puniſhments are connected with a ſenſe of right and wrong in ourſelves. Conſcience therefore muſt bear reference to the judgment of God—to his approbation and bleſſing; or to his reſentment and the unhappy conſequences of it. When therefore it teſtifies of our character, it muſt alſo teſtify of our ſtate. And hence we find, not only ſhame attends its teſtimony againſt us, but fear: Not only comfort and ſatisfaction accompany it's witneſs in our favor, but alſo hope. Which muſt be an undoubted evidence, that it does extend further, than merely to the character of men, it's fitneſs or not; but alſo to the fruits and conſe-

quences

* Rom. ii. 4, 15. † Rom. viii. 16.

quences of this character. This is, in a few words, what we may underſtand by conſcience, or the witneſs here mentioned.

II. WE are in the next place to obſerve the teſtimony it gave. "In ſimplicity and godly ſincerity, not with fleſhly wiſdom," &c. Two things may be here noticed by us—that conſcience witneſſed to the courſe of the Apoſtle's conduct—and then to the manner of his converſation—the temper which attended it—the principle from whence it flowed.

1. CONSCIENCE witneſſed to the courſe of the Apoſtle's conduct. "We have had our converſation in the world."

ACTIONS muſt be an important article about which conſcience is converſant. And it will teſtify to the good or ill of ſingle actions. But then a conſcience that is rightly informed, will never witneſs to the goodneſs or badneſs of a man's character and the reward or puniſhment conſequent thereupon, ſo far as either depend upon actions; merely from a ſingle act. A ſingle act can never denominate a man good or bad,

if his conduct in general be quite the contrary. It is a man's habitual behaviour which characterizes him virtuous or vicious. An enlightened conſcience therefore, which always ſpeaks truth, can never witneſs that his character is good or bad in any particular branch of conduct, by one or by few acts, which are not conſonant to the general practice. And as conſcience when properly regulated will not witneſs to any perſon's character or eſtate by ſingle actions, but only thoſe which are habitual; ſo neither will it witneſs in behalf of any man, merely on account of the ſteady habitual practice of one virtue. In regard to vice it is undoubtedly different. Conſcience will teſtify againſt men for one ſin indulged, as well as againſt many tranſgreſſions. For the allowed practice of one iniquity, fully evinces that there is a firm and ſettled violation of the dictates of reaſon and the laws of God. But in religion—to prove that it is genuine and what God will accept; it muſt be uniform, conſiſtent and univerſal. Without this, no regard is paid to the voice of God as written upon our own hearts, or as revealed in his word. For there, no diſtinction is made. One virtue is as much inculcated and as binding as the other. They who continue in one kind

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of ſin; and they who perform but one part of duty, are in reality equally negligent of God and diſobedient to him.

PERFECTION is not to be expected of any.* "If we ſay we have no ſin, we deceive ourſelves and the truth is not in us." † "All have ſinned and come ſhort of the glory of God." And becauſe mankind are ſinners, becauſe the beſt characters fall from virtue, a remedy is provided. The Son of God has undertaken for the rebellious. He came into our world—ſuffered and died. Through him it is, all muſt be received to favor. But then, in order to reap the benefit of his interpoſition, we muſt poſſeſs a particular character. And although we cannot render an unſinning obedience, yet our hearts may be right with God, and we unblameable in the general courſe of our lives. This we muſt ſuppoſe, God would inſiſt upon in every diſpenſation to his creatures; otherwiſe religion would be but a name. Thoſe then to whom conſcience teſtifies, that they have their converſation in the world, are they who are univerſally religious.

And

* 1 John i. 8. † Rom. iii. 23.

And as conſcience thus witneſſed to the courſe of the Apoſtle's conduct,

2. SO it alſo witneſſed to the manner of his converſation—the temper which attended it—the principle from whence it flowed.

HE obſerves that it was " by, or in the grace of God." It was agreeable to that ſyſtem of divine grace which is in the goſpel; and which hath appeared unto all men, * " teaching us that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly and godly in the preſent world." This was the rule of his life, and by this, he conducted himſelf in his whole courſe. The grace of God reigned in his ſoul, it was an operative principle, it led to " all holy converſation and godlineſs." The holy ſpirit dwelt in his heart, and it had an abiding powerful influence over him. It formed him to a truly religious diſpoſition, by impreſſing upon his mind the truth as it is in Jeſus.

HIS converſation he alſo declares, was not with

" fleſhly

* Titus ii. 12.

"fleſhly wiſdom." A ſecular intereſt was not his prevailing motive. His conduct was not that, which tended to promote the pleaſures of the body, or to ſecure the great things of this life. He did not proceed upon worldly political maxims, or purſue low intrigues, or crafty ſchemes, which were inconſiſtent with a moral and chriſtian character; and this, with a view to raiſe and ſet himſelf up at the expence of his brethren. On the contrary, his behavior, he tells us was "in ſimplicity and godly ſincerity." He was the honeſt and upright, the fair and open miniſter. He was really what he appeared; his heart agreed with his words and actions. And declarations to this purpoſe, he repeatedly makes to the Corinthians in this epiſtle.

* "FOR we are not as many which corrupt the word of God, but as of ſincerity, but as of God, in the ſight of God ſpeak we in Chriſt."
† "Therefore ſeeing we have this miniſtry, as we have received mercy we faint not: But have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully,

* ii. 17. † iv. 1. 2.

ly, but by manifeſtation of the truth commending ourſelves to every man's conſcience in the ſight of God." And indeed, it is neceſſary to that approving teſtimony of conſcience which is true, and is the ſource of real ſatisfaction, that the nature of actions, and the inward ſprings of thoſe actions ſhould be taken into view. For actions that are materially good can never be denominated religious in the ſcripture ſenſe, if they do not ariſe from a juſt opinion or belief of divine truth, hearty affection to it, and experience of its power. On the other hand, no inward affections can be truly religious, which do not animate and quicken men to an holy uniform courſe of action. Accordingly, when we find the real ſubject of God—the true chriſtian deſcribed in his word; it is in this way—principle and action are included—both are comprehended*.

ALL the faithful miniſters of Chriſt then will (with the apoſtle) ever aim to approve themſelves to God through the whole of their conduct. Their great endeavor is to be accepted of him; and in the method

* Ezek. xxxiv. 26, 27. Ephes. iv. 20—25. v. 1.

method which he has appointed. They have reſpect to the chriſtian ſcheme, the remedy provided in the Goſpel for ſinners; heartily embrace the mercy of God through Chriſt, and that atonement which opens the way to it: And are influenced by his grace to a conſiſtency of character. They are men of integrity. Deceit is their abhorrence. Plainneſs of ſpeech their practice. As they deteſt all mean and ſervile compliances with the humors of others, declaring that, to pleaſe, which they do not believe; ſo will they not ungroundedly traduce the characters of their fellow-chriſtians, or miſrepreſent their tenets and practices to promote the deſign of a ſect or party; or appropriate the diſtinguiſhing character of chriſtian to themſelves. They deſire not "to be called Rabbi, knowing that one is their Maſter, even Chriſt, and all his followers are brethren."* Popular applauſe is not their aim, but the commendation of their God.

IN a word, inſtead of looking altogether at reputation and the good opinion of men; they maintain a principal regard to the unerring judgment of that

Being

* Mat. xxiii. 8.

Being, "who loveth righteouſneſs, and whoſe countenance beholdeth the upright." * Who will at laſt openly own and honor them, and cauſe them to ſtand "before his face forever."

III. WE are yet to conſider the reſult of this teſtimony. "This is our rejoicing."

THIS witneſs of conſcience to an holy converſation, affords ground of comfort and joy. It is the natural fruit of ſuch a teſtimony.‡ "A good man ſhall be ſatisfied from himſelf." There muſt be ſatisfaction, where there is a conſciouſneſs of doing well. † "Beloved (ſays Saint John) if our heart condemn us not, then have we confidence towards God." The teſtimony of conſcience is an undoubted preſage of the inheritance to come; of that which is incorruptible and undefiled. For the judgment of God at laſt—the ſentence to be paſſed upon men, will be according to this teſtimony. Hence we find Saint Paul, when he reflected that ‖ "he had fought a good fight, kept the faith and finiſhed his courſe;" could ſay with the greateſt chearfulneſs, "henceforth there

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* Pſalm xi. 7. ‡ Prov. xiv. 14. † i. Eph. iii. 21. ‖ ii. Tim. iv. 7, 8.

is laid up for me a crown of righteouſneſs, which the Lord the righteous judge ſhall give me at that day."

AND the delight founded upon this teſtimony muſt be ſuperior to every thing elſe. Nothing in this world can be compared to it. And as the world cannot give, ſo it can never take it away.

IN the preſent ſtate, difficulties are to be expected. * "In the world (ſays our Lord to his followers) ye ſhall have tribulation." The religion of Jeſus Chriſt does not ſcreen it's profeſſors from trouble; its deſign is to ſupport and ſtrengthen them under it. "Be of good cheer, I have overcome the world." The apoſtles and firſt chriſtians had a large ſhare of affliction. And we will allow, that their circumſtances were ſingular. But yet, both miniſters and chriſtians in later ages of the church, have not been wholly ſtrangers to ſorrow. The abandoned part of mankind, certainly do not look with a favorable eye upon thoſe, whoſe conduct is a conſtant reflexion upon their own. In many caſes therefore, acting agreeably

* John xvi. 33.

to the dictates of conſcience, expoſes to reſentment and ill uſage.

BUT unkind treatment hath ſometimes ariſen to the diſciples of Chriſt from their own brethren. In this world we know things but imperfectly. We have our corruptions and prejudices. We judge differently of men and opinions, and cannot readily bear with a difference of ſentiment and judgment. Our paſſions are apt to riſe, and we think we muſt give them vent. And the man who oppoſes the opinions of others, ſhall ſometimes be ſeverely treated, however conſcientious he may appear to the impartial; and alſo to be under the habitual influence of virtue and goodneſs: And however both perhaps, may unite in much greater things, than thoſe wherein they differ. Hence proceed many uncomfortable acts, by which, the religion of the meek and compaſſionate Savior is diſhonored, and the hearts of his true friends greatly wounded. Now although they will not be inſenſible to theſe trials, but muſt be affected with them; yet with the teſtimony of conſcience, they may not only "poſſeſs their ſouls in patience," but even glory in the furnace. Thus Job when he was ſenſible that "his friends ſcorned him,"

him," could ſay to his unſpeakable comfort. * "My witneſs is in heaven and my record is on high." And the apoſtle before us, when ſurrounded with diſtreſſes, could break forth in this noble and triumphant language. † "The ſpirit itſelf witneſſeth with our ſpirit that we are the children of God; and if children, then heirs of God, and joint-heirs with Chriſt; if ſo be that we ſuffer with him, that we alſo may be glorified together. For I reckon, that the ſufferings of this preſent time, are not worthy to be compared with the glory which ſhall be revealed in us."

ONCE more. This teſtimony, is a ground of rejoicing in the hour of death.

DEATH is the lot of all mankind. Good men have the ſame ſeeds of mortality as the wicked, which ſpring up in diſeaſes and ripen into death. Thoſe who are raiſed by God to any place of eminence, are ſtill compoſed of the ſame frail materials as others. They are liable to the ſame animal diſorders, and their very work and buſineſs frequently tend to weaken them,

* Job xvi. 19. † Rom. viii. 16, 17, 18.

them, bring on decays and haſten their diſſolution. Now when nature is diſſolving, and "fleſh and heart failing;" what a ſupport muſt the conſciouſneſs of integrity be! Such as poſſeſs it, need not be affrighted at the King of terrors, but meet him with firmneſs and compoſure. For "the righteous" ſhall aſſuredly "enter into peace; they ſhall reſt in their beds, each one walking in his uprightneſs."*

HOW may thoſe then, who can in ſome good degree adopt the language of the Apoſtle in our text, and who in great meaſure poſſeſs his character! How may they be congratulated, when they are taken out of this life; and what conſolation muſt it afford us when we are called to part with them!

AND this I think may with the greateſt propriety be applied to the venerable ſervant of God, whoſe remains are now before us.

I AM fully ſenſible, how unfit I am, and in my ſituation eſpecially, to give his character at large, and ſhall not

* Iſaiah lvii. 2.

not therefore attempt it. But as I have been a minister in his neighborhood, for more than twenty eight years, of the same association, and had a particular acquaintance with him ; I may be forgiven, if I endeavor to mention a few things, that were the more conspicuous in him.

THE great Author of all good, was pleased to afford him strong powers of mind, which being improved by a liberal education, he was suitably qualified for, and enabled to appear with dignity, in the honorable employment of a minister of the gospel.

THIS he did not enter upon, without great seriousness, thoughtfulness and concern. He had a just sense of the importance of the office—the difficulties attending it—the fidelity required, and the danger of a neglect of duty : And his mind at times (I have been informed) was so oppressed with the weight of the work, that he was ready to abandon all thoughts of the calling. It pleased God however to remove his fears ; and being as we doubt not, under the influence of divine

grace,

grace, he devoted himſelf to the ſervice of his Maker and the care of immortal ſouls. And poſſeſſing ſuch views, he diſcharged the duties of his ſtation, with great diligence and fidelity.

WHEN he addreſſed the throne of grace, it was with great ſerioufneſs and pathos; as one who had a ſtriking ſenſe of the duty, how intereſting! how important!

IN his preaching, he was remarkably clear and plain. He did not ſtudy for ornament, accuracy of diction, or elegance of ſtile; but it was his chief aim to be underſtood by all, and that they might be made better by what he offered. He firſt endeavored to enlighten their underſtandings, and then to warm their hearts. And there was a fervor—an earneſtneſs in his manner; which led thoſe who heard him, to believe, that he felt what he delivered, and commanded their attention.

HE did not think himſelf obliged to be confi-

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ned to any human ſyſtems, but thought for himſelf. To the word of God he applied. There he imbibed his ſentiments. And having adopted, what he ſuppoſed the divine oracle inculcated, however it might differ from the opinions of others, he freely and plainly taught it. He preached not the things of "doubtful diſputation," or what would tend to "ſtrife and contention," but the more perſpicuous and momentous doctrines and duties of the BIBLE. This perhaps rendered him leſs popular with ſome, and in the courſe of his miniſtry expoſed him to troubles. He nevertheleſs, went on ſteadily and firmly. None of theſe things, very greatly moved him; his principal concern, being, to preſerve the teſtimony of his conſcience, and to obtain the favor of his God.

IN viſiting his people he evidently ſhone. In this reſpect it might be ſaid, "he had his converſation more abundantly towards them." And they cannot ſoon forget him in this character. He rejoiced with them in their proſperity, and ſympathized with them in their adverſity. He had a happy talent of conveying

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his ideas—affording inſtruction—adapting himſelf to their various circumſtances; and could make his viſits greatly uſeful and profitable.

IN domeſtic life, he was a kind huſband and an affectionate father. He was bleſſed with a numerous offspring. But in the righteous, though myſterious providence of God, many of his children were taken from him by death, and that, at an age, when they were peculiarly deſirable, and much happineſs was expected from them. * One of them in particular, who was devoted to the ſervice of the ſanctuary, and had been ſettled a few years in the miniſtry. From whoſe abilities and piety, it was hoped and believed, he would have been a great bleſſing to his connections and the world. But the Sovereign Diſpoſer of all events, ſaw fit, to cut him down in the prime and vigor of life; and thereby to put an end to all expectations concerning him. His untimely death is this day, and on this occaſion, brought freſh to our remembrance. And we are ſenſibly taught by ſuch

diſpenſations

* Rev. Samuel Webſter, jun. He was ordained paſtor of the church in Temple, New-Hampſhire, October 2, 1771, and died Auguſt 4, 1777; in the 34th year of his age, and 6th of his miniſtry.

diſpenſations, that "all fleſh is as graſs, and all the glory of man as the flower of graſs. The graſs withereth and the flower thereof falleth away."* These were heavy trials; but our departed friend was enabled to exerciſe patience and reſignation to the divine will. And theſe afflictions undoubtedly fitted him, to mourn with others in their diſtreſſes, and led him both in his converſation and preaching, to be ſo very attentive and particular as he was; that ſtriking and ſpecial providences ſhould make impreſſion, and be ſuitably improved.

INDEED in his whole walk, both as a chriſtian and a miniſter, he exhibited the beauties of a good life. He had his "converſation as became the grace of God." He ever appeared to act from the beſt motives. Principle and practice were united in him. He conducted not "with fleſhly wiſdom, but in ſimplicity and godly ſincerity"—with uniformity and conſiſtency—not in one act only, but in his general courſe. He had his failings, none are without them. But perhaps few, in ſo long a life, with ſo many changes as he experienced, and various trials he met with,

* 1 Peter i. 24.

could have conducted with more propriety, or appeared to greater advantage.

HIS life was protracted to a great age. He has outlived all his brethren in the miniſtry around us, of the ſame ſtanding with him. And now, after "having ſerved his generation according to the will of God." After having been a faithful miniſter, and an examplary chriſtian, "he has fallen aſleep, and muſt be gathered to his fathers." But bleſſed be God, he ſhall live again. "Chriſt is the reſurrection and the life." And the "hour is coming, when all, who are in their graves ſhall hear his voice and come forth." And in that important day, when all mankind ſhall in their united nature ſtand before God, to be approved or rejected; we doubt not, that this, his ſervant, will then be owned and honored by his Lord and Judge, and have that glorious ſentence pronounced upon him. *"Well done thou good and faithful ſervant —thou haſt been faithful—enter thou into the joy of thy Lord."

MAY this conſideration then, have a ſuitable influence

* Matth. xxv. 21.

influence upon us all; and especially, be the support of those who are more immediately interested in the present bereavement.

MAY this be the consolation of the worthy person, from whom, * "Lover and friend is now removed, and her acquaintance into darkness." May she repair to Him who is able to sustain her. And in the midst of her heavy thoughts, may his consolations refresh her soul. May God be with her in advanced life and under growing infirmities. Prepare her for the important change. Always afford his gracious presence in this world, and receive her to dwell in his presence forever.

AND may the ALMIGHTY be the God of the children, as we trust he was, the God of their father; and make them blessings in their day and generation. The opportunity of further personal advantage from their earthly parent must forever cease. They can no more go to him for his counsel, admonitions and prayers; but their heavenly Father lives: "In him may they find mercy." May they

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* Psalm lxxxviii. 18.

ever be ſolicitous to ſecure his friendſhip who hath declared himſelf "the Father of the fatherleſs," and find him their friend and everlaſting portion.

AND may you my friends of this church and congregation be concerned, to rightly notice, and wiſely improve this diſpenſation of Heaven. May you lay to heart the death of your miniſter. You have had for many years "a burning and a ſhining light." * Be thankful you enjoyed him ſo long, and for all the advantages you have received. No more ſhall you hear his voice, his work is finiſhed with men, his miniſtry is at an end. ‡ "Remember how you have received and heard, and hold faſt and repent." And may you be concerned in this day of viſitation, and in your bereaved ſtate, to bow before God, and wait upon him for healing the breach now made upon you.

* The ſecond church in Salisbury was gathered Nov. 19, 1718, and on the 26th following, the Rev. Joſeph Parſons, A. M. was inſtalled their paſtor. He died March 13th, 1739, in the 69th year of his age and 21ſt of his miniſtry.

Rev. Samuel Webſter, D. D. was born Auguſt 1718. Ordained Auguſt 12, 1741. Died July 18th, 1796, in the 78th year of his age and 55th of his miniſtry.

‡ Rev. iii 3.

you. We heartily wiſh you the gracious preſence and direction of the great Head of the church. May the Lord be with you, and "lift up the light of his countenance upon you." Cultivate harmony and love. Study the "things which make for peace, and wherewith you may edify one another." And may you, with "one mind and one mouth glorify God." It is our fervent wiſh and prayer, "That the Lord, the God of the ſpirits of all fleſh would ſet a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord, be not as ſheep which have no ſhepherd."*

My brethren in the miniſtry,

"THE fathers where are they? and the prophets do they live for ever?"‡ We ſee they do not. And we find ourſelves to be haſtening off the ſtage. Of what importance is it, we attend to the ſolemn call. Let us then endeavor to have our converſation

as

* Num. xxvii. 16, 17. ‡ Zech. i. 5.

as becomes the goſpel of Chriſt. Let us ever act with that fairneſs and ſimplicity in our whole courſe, and with that tenderneſs and charity towards each other; as are certainly neceſſary, would we poſſeſs the character of the miniſters of the benevolent Jeſus. Let us aim to execute with the greateſt fidelity, the important truſt committed to us. "It is required in ſtewards that a man be found faithful."* Miniſters are ſtewards of the myſteries of God. Upon an upright diſcharge of our duty, depends the applauſe of the righteous Judge, at "the day of his appearance and kingdom," and the award of heavenly glory. Looking forward to the final account, may it quicken us to the greateſt diligence. If we are ſucceſsful, we ſhall have many for "our crown of rejoicing" at the coming of our Lord. If we are faithful, "though Iſrael be not gathered," yet we ſhall have the teſtimony of conſcience in our favor, and meet with the plaudit of our Maſter. "If we ſpend our ſtrength for nought, ſtill our judgment is with the Lord, and our reward with our God."

FINALLY

* 1 Cor. iv. 2.

FINALLY I addreſs this whole aſſembly.

YOU will remember (my hearers) that you muſt die as well as your miniſters. "In that war there is no diſcharge." * And you will bear it in mind, that would you be prepared for death, and happy in another ſtate; you alſo, muſt hearken to the voice of conſcience—liſten to its dictates, and conduct agreeably thereto. Be ye then exhorted, to copy after the apoſtle Paul, and may your converſation be like his. This was the method he took, who we believe to have been under the guidance of inſpiration; be not afraid to purſue the ſame. Juſtification and eternal life are the free gift of God to men, on account of the merits of the great Redeemer. But ſo long as holineſs is a neceſſary qualification for heaven; ſo long as ſanctification is the evidence of juſtification; it is impoſſible, but that the teſtimony of conſcience in your favor, muſt depend upon your converſation. May ye then be perſuaded to have it, as the goſpel requires—influenced by proper principles—without diſguiſe and affectation—

* Eccles. viii. 8.

ſectation—plain and conſiſtent. Thus will ye go through this vale of tears with calmneſs and ſerenity, with ſelf enjoyment, and the moſt glorious proſpects. Thus, while the hypocrites and wicked, hover upon the borders of eternity, juſtly and fearfully expecting divine wrath, ye may be glad and rejoice. Being fully aſſured that, "THOSE WHO ORDER THEIR CONVERSATION ARIGHT, SHALL SEE THE SALVATION OF GOD."

PSALM L. 23.